

Must Remain in
Transcription Room

M 1171

Rough Draft by Andy

This has been checked against the tape and pencil-correct up
to page 19. The rest should be checked before final typing.

Barbara Tepperman pencil-corrected 19-27

M 1171 *Tues.*

Seattle April 11, 1967

So, again, huh? Where was I either at the first meeting or the last, I never remember very much about in between. But that's the last for tonight for Seattle. I don't want to disappoint you in saying that it will be the last time this particular trip because I think I ought to come out again, end of April or beginning of May. It depends a little bit on the other plans in Berkeley and what we can do with them and then maybe I can stay a little longer than just a couple of days. I would almost say it's - I would almost say even if it's for the sake of the organ that we get better used to it. Maybe it's a good motivation. But in any event - what questions ^{now} are - last night we talked in general and you probably may have had the impression that it was of a different kind, a certain level, a certain inflexibility of voice in order to make it suitable perhaps for this radio business, but tonight we can go to town. On questions. On particular results as far as the work is concerned, this includes everybody who is here. Not necessarily limited to Seattle. Again the questions about Work. You know the necessity and all the time to be reminded that whatever your experience, whatever you do, whatever you even think about regarding Work that immediately when that occurs that something happens to yourself that you have to have the wish to use it. To use the thoughts and to use the feelings. And not let them stay for whatever they are because they stay in your mind or in your feeling center and you don't profit by it. The little center where they are received of course, that profits because whenever that is an activity it is an action of a certain kind which keeps it flexible and probably also may add even to its ^{particular} performance possibility but it is not life. It is only a little bit of life. Life, in order to present to one's self a level of being always has to be three-fold. Otherwise it is not being ^{and} as you can quibble about the definition of being, that the being also exists in the two centers or one center, it is true of course. If it's two centers it's on an animal basis and one center it is on a plant basis.

Of course a plant has being. Everything has being. But a question for man is that he has three centers a possibility and that particularly his mind is able to see certain things which even the heart might wish to conceive and hope for but this is not possible and not able to formulate it and define it sufficiently that it becomes of value to him. A feeling is that what is a result maybe intuition or maybe a result ^{of} that actually setting something in motion as a vibration but then it stops when it has finished and it is difficult to maintain it when the original source has been removed. With the mind it is different. A mind can have impressions which are located and then a mind has memory. And the memory is usually the motivating force for further action because even if under the influence of sometimes kind of an effect one is reminded of having to Work that that also is every once in a while not there and then the mind has to help you to give you again by memory - by remembering how things used to be or were, maybe then something starts in the mind with the wish of doing something to recall it to bring it back again to the original experience so ^{you} we have to value your mind very very much. The mind has to be clear. If it isn't clear it won't help you. If it's not logical it won't help you. It has to be simple. It's not necessary to use big words but that what are the concepts have to be absolutely clear of what is required as far as Work is concerned so that you know what you have to do. If it is vague you don't know what to do. Because you are floundering. And then the different thoughts that you might have had all have a certain equal value. You know, for the mind, in order to be able to Work, certain thoughts have to be outstanding. If they're not outstanding you do not know how to discriminate and then practically every thought is equal to another and the result ^{is} again that you don't do anything about it. Because everything seems to be so enjoyable. The one thought that stands out in one's mind is the realization ^{of} that one is incomplete. About this I spoke last night that you have to be quite clear because otherwise you have no particular reason why you want to Work. If you think

it's all there, you think that by simply a little improvement of any of the centers that you will reach a certain height by thinking ^{or} feeling and refining that or perhaps even trying to purify it, I think you're quite wrong in assuming that a man will become conscious simply by the development of his mind. Or that he will become conscientious by development of his solar plexus or even his heart. I said last night that something ^{had} ~~has~~ to be introduced of a different kind of a nature, and of course it is quite logical that if you want to reach from one level of being to another that there is a certain step-wise change that goes up and does not belong to the atmosphere of the world. If we talk about heaven, it is something that is different from earth. If we talk about consciousness, it is different from unconsciousness. And our ordinary mental functions for life as we know it on earth, simply is still an unconscious state. So in the first place, the mind must know that man is not complete. It must also know that he can develop, that there is a possibility of development, and that he has to know how to do it. It's quite obvious that those things are necessary for anyone who wishes to Work. In the second place, there has to be room in the mind for the attachments of a certain feeling which is based on the wish to change the condition in which one is to a condition which is more desirable. And it's also to a certain extent it's a thought, but it is the energy that is attached to the thought of wishing to Work so that then that particular concept of Working is translated into the actuality of the application. And again this when one says, "I wish to Work", it has to be clear that there are three steps ^{of} to observation, ultimately impartiality and of course simultaneity, that also connected with that is to become a participant in one's life, and also that there is a certain way of an experimental state in order to develop and enlarge one's own world. That is the accumulation of data which are necessary and helpful to be used as friction in order to create by such friction, energy with which ~~again~~ one can help one's self to be more awake. But that the main

thing is that man, knowing he is incomplete, and also believing, partly based on a little bit of an accidental experience that he could be awake, that the possibility of awakening is still in him and could be made possible if he knew how, ^{that} and then the third is, the third requirement in one's mind, is that he is actually convinced that he can Work in accordance with a logical formula of what is the description of Work on one's self. And that this desire has to be expressed with knowing what to do in very exact terms. And that one has to be very careful that that is clear in one's mind the way it is now, instead of believing that you do know or that you already have a thought that you have done it before. I will assure you that this question of objectivity is extremely difficult and does not exist in ordinary man, regardless of what he has done in his life. That all his studies of philosophy, all the different interests that he might have had, even enthusiastically pursuing certain aims in the direction of science or art or even a religion will never have given him the ability to become objective. And that regarding this question of Work on one's self, that every person without exception, and I don't except anyone whatsoever not even a person who has made a name or has been publicised or that's even so-called a good man has never applied this intentionally. It does not mean that certain people exist and have existed who are of course were objective. But most of them without knowing it have become that way because of their experiences in life. And usually as a result of a tremendous amount of suffering which has given them the ability to really understand. It is either that kind of a suffering as accumulated over the years by certain people so that they had to find a certain way out in order to retain their own equilibrium, or ^{that} then perhaps they have found a possibility in a very simple activity in which they as a three-centered person could be combined, united, and could become one. This question of unity. We talked about it last night, it is very necessary to see that the more complete a man can be, that is complete in ^{the} a unity of his three centers, the closer he will come to

the possibility of becoming objective. And when in addition to that, that what he can do as dexterity, what he actually can perform, a simplicity of a task, but that he can do it completely without any further room you might say for any extraneous thoughts or feelings, that then such a man, in the terminology of Ouspensky is called an Obyvatel. A very simple kind of a person, living you might say almost close to the ground, but never-the-less having in him ^{the} possibility of that understanding which is very unique. It simply means that he in pursuing this, whatever he is doing, no one can improve on him, and no one can tell him to do it better. Not even God himself could help him in that sense. A good cabinet maker who is absolutely honest in his work, who can do that kind of work to perfection and knows everything about what has to be known about making that, a good craftsman, a good man who does honestly, cleaning, cleaning work, ordinary simple tasks, but complete, without allowing any other - any (), really, without allowing any slipshod ways of doing what he is supposed to do. Such a person comes close. I say comes close. He is not objective. He comes very close to it. And the possibility if he continues in his life in that sense, he will then automatically be an objective man. But such cases are very exceptional. There are among the so-called great people, people we admire, who have lived in history, that produced certain beautiful things of art or whatever it may have been, of course such people at certain moments also became objective. There is no doubt about it. The only trouble with them is that they cannot tell you how ^{they did} to do it. And how actually they reached it as an experience, knowing, people like Beethoven and Chopin, sometimes, some of the musicians that we do know about, not too many of the present age, but those who have really lived, some philosophers, who really have tried to find, people who really have concentrated and tried to build something that didn't exist in the sense of perfecting, engineers, or maybe chemists or scientists of ^{other} different kinds. And those who were without any question religious and ^{tried} to follow a certain line of devotion, to find finally,

satisfaction and balance and unity with their God, also such people, at certain times, have been objective, and I mean by that now, have lived on a certain level of being which was away from earth. Logically of course it is quite easy to assume that anyone who continues to live finally will get through with life on earth. It's not so much ^{the} monotony. But is is the question that if their lives ^{are} is still within them, vivacious, and desirous of wanting to do something and do not object to the difficulties that are put in their way, and that they even welcome opportunities which are perhaps difficult and which may put someone else asleep, that they could use such an opportunity continually to try to remain in that sense even awake, that after all that what they experience, it comes from them so repetitious that it has lost it's value and that they then automatically become impartial. But you see they still have to over-bridge a little bit of this simultaneity - existence at the moment and the realization of the moment, and if they could only understand that, then they would be able to tell. To tell others. But since they don't understand that since their mind is not used to it, they can not and have no ability to tell anyone how to reach the same kind of a state. So I'm not excluding those who have lived before and who have intentionally and sometimes accidentally reached certain states. The difficulty is always that they cannot tell you how. A mystic can not tell you how. He can describe his state. And there's no doubt that he has in that a communion of a certain kind but he cannot tell you how to do it. And only say, "Do as I have done". It is very difficult to tell because in the first place it has to be quite clear what is taking place. In the second place it has to be put in formulations of words which can be acceptable to those who want to try, and each person who wants to try is of course at a different state of development. That makes it sometimes difficult. And what is required in order to communicate it is an infinite patience.

The necessity of a repetition. And not to be bored by having to say the same thing. The mind, being of man, being the third center, is exactly why man is different from any animal or any plant. And it is in that sense that man, being the DO-RE-MI, the MI of that particular triad, is quite close to the possibility of making in his life, something that could for him become permanent because as he is ^{now} ~~not~~, even with the three centers, he is only temporary. That is, he lives on earth and he dies. Whatever is left of that what is spiritual development and perhaps the flashes of insight in his mind, is not enough to carry him over. And, in accordance with certain rules, such a man when he dies, has to continue to live as well as he can, in order to fulfill his task. Where he fulfills it, to what extent he still has the opportunity and possibility of further development depends entirely on the kind of experiences he has had in life. I'm talking now about unconscious man. Conscious man has a different kind of a change. He knows what to do. If he does it, every time that he makes the effort to wake up, and an effort to really Work, at such a time he adds - he accumulates data which will help his spiritual development. So that then when such a man can die and when his body is not of any use to him anymore, something of him can remain in existence for him. I call it his Kesdjian body. To the extent that that is developed, of course his Kesdjian body will be, the living quarters for that form of life even if Kesdjan in another world is also subject to destruction, in time, it is a different kind of time, and there is still a ^{new} possibility of further development. You understand that as far as Work is concerned these things go hand in hand. If I say I ~~will~~ observe I try to become aware of the existence of myself. I say it is a mental function that I am not familiar with and that all of us are like children in trying to do this. And we all have to start in the beginning and all of us have to start to crawl. It is impossible to walk, it's impossible even to run. No one knows this. No one knows how to do it, even if they do experience moments of ^{new} objectivity - moments of objective nature. This question of the mind developing.

We call it again, in the form of an octave, a DO-RE-MI. The DO is already the mind as it is for man as he has it. The mind and the mental functions now simply operate on the basis of associations. That what is put in stays there, can be recorded, can be recalled, can be considered memory, pigeon-holed, somehow or other classified, given a word, and for that, as I said yesterday, the mind is perfectly all right for ordinary light.⁷ Even when it is brilliant and has good thoughts and even if it is inventive. As far as the feeling is concerned, this feeling, ultimately leading to conscience, ultimately leading to the possibility of a central plane which would be a real emotional center. This development also goes parallel with that which is necessary on an intellectual scale and that there what that takes place in the mind is possible development that what is a little part of the brain which could function independently of the rest and which still is virgin field because it is not developed although there is equipment. It's simply the question now that I have to accumulate data, more and more of a certain kind of an absolute value which then will give me a precipitate or something that is deposited or something that starts to function in this part of the brain and we call it simply an objective faculty which gradually develops into a sense organ. Gurdjieff calls it the sixth sense. There is a seventh sense that is really the sense organ for one's heart. It is that what will produce a conscience. And these two - the sixth and the seventh sense- they will grow together parallel. And if you remember the little scale of the diagram that we had of the three bodies, you will see that the DO-RE-MI of intellect is parallel to the SOL-LA-SI of Kerdjan. There is constantly an interchange between one and the other and if I accumulate a little bit from the DO going to RE or MI in intellectual scale I also go from the FA and the SOL to the LA and the SI of the Kerdjanian. I hope you are still familiar with that kind of a diagram. And for your work it is necessary that you have it perhaps in your pocket. And that every once in a while you take it out and you look at how the three possibilities and potentialities of bodies are related

to each other. And that you have very clearly in mind the dividing line or at least the separation between the unconscious state and the conscious area. And that that what we are talking about for the possible development of man of course must take place completely in the conscious area. By conscious now I mean that the characteristic of that area is one of consciousness. Consciousness now in this sense means freedom, not only for one's ^{thought} ~~sense~~ but also for the possibility of emotions. It also means freedom of the three centers as they are without having to be connected with each other as is the case in ordinary unconscious states. Because man as he is now with his three centers cannot function in the three centers independently. And the greatest difficulty is - and this is another point for one's mind - to be able to see this or to be able to have a concept of what takes place in a man who is actually functioning in ordinary life is simply that the three centers are connected in some way or other so that whenever one is impressed or receives impressions from the outside, it flows over automatically into any one of the other two. It's an unfortunate thing because it cannot be helped. And particularly to see it par excellence is when ^{ever} one has a feeling it is immediately expressed in a physical manifestation. You have to understand that the relationship of the body to either the mind or the feeling is that the body executes whatever is being felt or whatever is being thought. And that the relationship between the mind and the feeling is always via the body. Never direct. But never-the-less, it's connected. That the mind which does not operate in an active sense by illustrating that whatever is as manifestation, a result of the thought, is really not the kind of a mind that we cherish too much. If it stays within it's self which it could of course, a mind can keep different thoughts without being expressed. But there would be very little use for life if a man simply had a brain, without any particular activity of the body. The result of one's self in that particular physical body as a center is that man operates as a result of thinking or feeling. And that thought and feeling meet in the body and that the manifestation many times

is a joint affair. A result of a thought and a feeling which is then being expressed. This we call life. We call it a manifestation of man. We call it of course personality. We know that the personality of every person is very much the same - on the same basis - but that his thoughts and his feelings^{of course} are different for different people, but they can more or less agree on the manifestations of the physical body and many times we judge people by the way they behave. The difficulty however is that although there is a separation between the mind and the feeling ~~that~~ they don't connect - they do connect with the physical body and the result in the physical body is very often a conflict between that what is being thought and what is being felt. And this makes a problem for man because he is not complete in that sense and he has no means of ^{dis}resolving it - or rather to come to a conclusion that that problem need not exist - since the feeling and the thought cannot be mixed. One of the purposes of Work is to be able to separate the centers and their functions from each other and that if they could be developed to a sufficiently great extent that then they would as three units, being able to be combined under the influence of something that knows what to do and how to behave. This something - I mentioned it last night - is the beginning of "I". And the fundamental question of Work is not the development ^{and an} or improvement of the three centers, but it is really the creation of something that is in an objective sense functioning and could ultimately function as a guide for man. Where this mind, now, this particular "little I" as a mental function, objectively speaking, is situated, it is still a difficult question. I say there is a parallelism between the "I", as it is, mentally, and that what could become an "I" as it is emotionally. I say it is parallel because it takes place at the same time, whenever^a consciousness is started, also conscience will start. Whenever there is a deposit in the sense of an objective consciousness, there is also a flowing over into an objective conscience. And that^{the} sooner or later that I accumulate data about myself that if I ever wish to put them into an activity, and for that I have to have the force which is based in my conscience. The "I" now

for the time being, being part of that what could develop into an intellectual body, I simply identify to be identical with the DO of that particular scale, and I also identify it as the SOL of the Kesdjanian scale. It will change later. That is, the "I" will become an entity independent even of the body. But for the time being, when I start to Work, I Work with subjective matter. And I want to have something that could function as objectively as possible, but I'm still dependent on my mind in thinking, and my feeling as feeling. And that therefore even if I have the wish, I cannot create immediately a totality of a hundred percent objectivity. The attempt that has to be made is the purification of that what is the mind and the purification of one's feeling. There are many other things connected with this and of course this would take quite a bit of time. When I am here we will talk more in detail and I catch myself now again trying to develop^v the ideas of Work as concepts without leaving enough room for you to ask questions about it. So I will not say too much because I would like you to speak. But it is necessary again and again that it is quite clear what is involved in this whole problem of ^{being or} trying to become objective. When one wishes with really the fullest intensity of one's self, realizing that that what is necessary for one's self is ^{to} Work and the realization that what one is is not at all a conscious human being and it is not reached by ^{means of} the development of anything that is now of a personal character. But that there has to be introduced something of a different kind that then this question of objectivity, ⁱⁿ the introduction of wishing to Work, has to become apparent as far as the effort is concerned, and also that that what I try to make now as acquiring a certain dexterity, has to be tinted by this particular coloration of remaining objective and not subjective. And as I said last night, the question now of observing really means that observation has to be as pure as I can make it, and never should be interfered with by any kind of a feeling about it. And that the result of that what I now observe as a fact should stay as a fact. Then it becomes objective. In order to eliminate the functionings of one's

mind and to prevent the mind to interfere - the ordinary mind - to interfere with this particular possibility of a development in one's mind in an objective sense, I have to introduce an element which my present mind unconsciously doesn't know about, and I've called it as you remember, moment. The moment of existence is the moment when one is free from either time - that is, one is endless - or one is free from dimensions in space - that is, one is omni-present. These are the characteristics of "I". And I say now that "I" starts in an intellectual body as if it then purely developing has a possibility first of depositing information, recording the information and data about myself and that with this at the same time, my wish changes into a Holy, Sacred Wish, and my feeling changes into an emotion and the place where it is centered changes from solar plexus to heart. These are the requirements in the beginning. Observation in the sense that it is impartial. Impartial in the sense that it becomes instantaneous or simultaneity is involved in it. It is DO of the intellectual scale. This is DO of the beginning of "I", this is DO as a starting point for the possibility of consciousness, and it becomes equal to the SOL of the Kesdjanian body for the development of conscience. The third possibility has to do with the SI-DO of the physical body. And it is exactly the point when I ^{try to} see that that what I ought to be is free from myself, free from the body, loosening up of the bondage - again - I said last night - of the Lilliputians who hold me ^{in, you might say in -} who catch me and keep me in prison. That that what is needed is the realization of the place of the physical body in the totality of one's life. And that more and more there should be the possibility for myself to let the body be for whatever it is without absolutely having to attend to it's wishes or to give in. The building of this kind of freedom is the bridge between the SI and the DO of the octave. It is very difficult because if you understand the octave, the SI-DO is a very concentrated condensed passage between the two notes of SI and DO. It's only half, but the quantity of ^{the} material has been condensed to half the size, and as a result, there is a tremendous pressure. The result of that, ^{psycho-}logically speaking,

this kind of a pressure prevents one to penetrate into that what are habitual forms of behavior of man, particularly physically, and that if one wants to Work in order to develop that what is needed for the realization of the existence of one's physical body as being subject to such laws is prevented because I do not wish to give up habits that have already been formed. There is a very fundamental reason for that. Because I have lived with that what I've built up and I'm attached to it. I don't want to give it up and take a jump in the dark. I don't want to give up something unless I have something else to substitute. And this is where the difficulty for freedom comes in. That even if I say I want to be free, I'm not willing to pay. I want to hold on to what my personality is because for me it is the representation of my life. And if I say ^{if} I do away with everything that is a requirement so-called that I ought to give up everything in order to gain certain things for myself, that I have to lose myself in order to find myself, it is extremely difficult because apparently I have to lose first before I have something else. This is of course the way it usually is understood, That if I want to leave earth, I have to leave earth in order to go to heaven. Jesus indicated that by saying that there is heaven on earth, or that there is heaven within one, but in order to understand it quite, how can it be parallel to each other and therefore this question of subjectivity and objectivity has to be solved on the basis that both could exist at the same time and that it would be possible for man to live in a subjective world and every once in a while go over into an objective one, coming back again to the subjective, constantly you might say be in between these particular forces of attraction and that if he has strength that he could bring these two forces together within him and that within himself he then could be both objective and subjective. This is the solution for Work. It also means the requirement of the application of this kind of method in life. Because it is only in life that I deal with unconscious states, or subjectivity. And the introduction now of being or trying to ^{become} ~~be~~ objective means that something has to be formed which does not exist but which could exist at the same time when

the other things continue to exist. If you take a case of the mental functionings and the different parts of the brain as they are functioning in the different ways of how a mind is used to deal with thought processes, the formulatory and the pondering, the consideration that take place, anticipation of the future, that what you already know as memory and ^{can be} from the recalls, that sometimes is linked up with the possibility of becoming a wish, a desire for something in one's self that one wishes, this is a thought process, going over then into the wish to become active, all these different mental processes take place at the same time when many others take place, and that the mind as it is now constituted, is capable of having various activities take place at the same time. I can think about all kind of things at the same time I can hear, I can receive impressions by means of my eyes, at the same time I ^{could} even smell, at the same time I could almost talk like a talking machine, and no one would know the difference of how ^{many} the different things could go on in my brain. So there is nothing unusual that I would like to have a certain part of my brain also start to function in a ^{little} different way, and I call it now, an objective faculty which could be developed in a particular part of the brain where this can take place, is above the temples, and above the ears - the lobes which are there on the side of the skull. They're now used. It is a mental field which is equipped with all the necessities of mind functioning but it is I say a virgin field - it is not used and could be used and it looks almost as if potentially it was meant for this particular purpose. Sometimes it is considered the seat of our subconscious. But which ever way it is defined, there is no doubt that if ^{one} ~~enw~~ Works, one can become aware of an activity in that particular part of the brain. The difficulty is that if one introduces something of a different nature in the brain itself, that what is objective in the presence of everything that is subjective, there is going to be a great difficulty that that what is subjective will object to that what is objective. And the objective faculty is considered in the beginning

an enemy and that is why it is so extremely difficult to start. When it has grown it may be acknowledged that it is not an enemy. As far as the feelings is concerned, the situation is a little different, fortunately. Because the seat of that what is emotion and what belongs to conscience, is in one's heart. It is not in the solar plexus. And the second reason ^{why} ~~that~~ it is a little easier is that the feeling center does not function as yet as a center and it is not complete enough. That the parts belong to the feelings are distributed over the body, ^{and} ~~that~~ as a result of wanting ^{to} ~~to~~ work on one's self, gradually these nerve-nodes, in their functioning, are collected in a definite place within one's self, and it becomes one's heart. And then the heart functions not only for the physical body of the blood circulation, ^{but} ~~it~~ becomes a center from which the so-called Hanbledzoin is ^{sent} ~~said~~ to furnish food for the Kesdjanian body. I say the reason why the heart is a little easier ^{is} ~~because~~ it does not interfere with the solar plexus. The solar plexus does not mind that the heart starts to function. The rest of the mind objects to something that starts to function because they think that it is an enemy taking away the functions of the mind. The solar plexus is not interested in that. The solar plexus is very happy the way it is because at most it is simply a case in which through the solar plexus, certain forms of energy can flow out or go out. Flow out or come in. And as long as that is taken care of the solar plexus is quite happy. The difficulty for the solar plexus is that if on account of Work, one eliminates the possibility of a manifestation of the physical body, that then solar plexus is really not at home any more. And that then the difficulty is to use the energies that is the result of emotions or ordinary feeling, for the particular purpose of waking up. This of course is a possibility, and the distinction that has to be made between that what is a negative and a positive feeling, is simply that the negativity stays within one's body and is sent out to affect other people and because of this there is something created in one's self which is completely useless for the person since it is a matter of giving out energies many times to someone else, and sometimes

received by them which is of no further use for one's self. Positive energy in the sense of being alive and wishing to continue to live and even to have joy stays within man. And becomes apparent because of his wish to continue to live. And this is the difference between that what becomes positive and the more intense this particular feeling is, the more it will reach his heart. Together with this there is another question of intuition. Intuition is not - does not belong to one's solar plexus. Intuition as intuitive knowledge belong to one's heart. And when the heart has been touched there is a chance that this heart communicates to the brain in a direct way and then becomes facts for the mind which are just as good as knowledge which has reached the mind through other different processes. Now what ^{does this} ~~is that~~ all mean? One starts to Work. DO-RE-MI of intellect. The building of "I" in accordance with those particular rules. The RE being that which is participation. Let me explain it. DO-RE-MI, the triad, consists of DO. DO is observation, impartiality and simultaneity. In itself a triad. ~~In itself a triad.~~ In itself a possibility of becoming a unit and then proceeding from there as DO fundamentally struck in the sense of objectivity - or the possibility of development of intellectual body going on it's way of progress to RE. RE is participating in one's life. When I can remain in existence as a conscious or objective faculty. It's very difficult and you must not try it until there is something that you really know exists that is, a continued awareness. A state of being awake. Participation has no other sense than only when I observe I seem to go from the outside objects in the outside world. My outside manifestations which are peripheral to that what is inside me, as if I withdraw, you might say, because of impartiality with that what are my manifestations to something that is within, much more in the center of myself, and I reach essential values and sometimes even the essence of essence. In that particular process, it sounds as if it is cold because I withdraw, and I go inside in order to have an objective viewpoint, as that what is taking place on the outside. Participation means I

return to the field of my activity in ordinary life, but with "I" remaining now conscious, in the activities in which I'm engaged. So in the presence of that what is active in my personality, "I" becomes now an additional factor existing at the same time with my ordinary mind or ordinary feeling or even physical behavior. I participate, that is "I" itself, participates in "it", it being my ordinary unconscious existence. What does it mean? It will have a chance that this "I", being objective, and is a source of light for me, can now affect the behavior forms of myself. It also means that although in the beginning when I want to develop "I", I am interested in that what is physical behavior for quite obvious reasons, because I don't observe my feeling center or my mind when I wish to be impartial or when I wish to be simultaneous, to use that word, and that therefore the physical appearance being now the object of my observation, that when I now start to participate, I participate in the sources which have caused my physical manifestations, and I participate then in that what takes place as my feeling, and what takes place in my mind, and I can do it because "I" will not participate until it has been more or less full-grown and feels the necessity of becoming part again of myself. All of this what I'm saying is quite involved now, because there are many different ways as tangents that we could go and pursue in more and more detail but it is all up to you because you have to study. You have to Work more, you have to read more, you have to think more, you have to talk more, you have to get clear certain concepts must be absolutely logical and so clear as a bell that you could discuss them without having a chance of being misunderstood. In general you know my attitude towards all of you is that you don't Work and that you really are lazy and that you don't realize what is involved and that you forget time and time again because ordinary life takes you up. And it simply makes you asleep much more than is really necessary. And that the attempts at times when you should really fulfill a task and really be honest and sincere about it - that you do it, even if you do it for two days - not for

any length of time, ^{that} it may be too difficult but there ought to be a change in one. That the totality of your life ought to be on a different kind of a level. That you realize that certain things have to be done regardless of that kind of a cost, ^{of} what you have to pay and perhaps it is wrong on my part just to talk but you see if I don't talk you don't ask the questions and then we sit and then the questions are not even intelligent enough. Why is that? Why are people asleep? One can say it's the condition of earth. That we are the way we are because we happen to live here. Well that does not really excuse it. You can say that it is a type. And that it is difficult for certain people to work. And perhaps Scorpio is a little easier than ~~Psyche~~ ^{Psyche}. It may be so. But the fact that that what one is is when it is accepted will give you immediately the measure of what has to be applied in order to move it and you cannot always find an excuse because it is your nature. It's exactly that nature that will give you the opportunity. The third factor that is involved and that is extremely serious is the condition of ordinary life. Which makes it much and much worse because it has developed certain things in a material sense which of course have no consideration ^{for} of any possibility of a spiritual development. And that to become more and more satisfied with the way we are living, and that being made so much easier for us that we follow the line of least resistance that there is really no particular reason to even think about dying and that we try to extend our life as long as we can by going to the doctor, and having all kind of medicines, and that we wish to postpone even the thought that some day we will die although it is written in your hands, m,m in the two hands. You know what it means. Memento More. Remember, you will die. My advice is that whenever you are a little bit in doubt, whenever there are problems in life, whenever you think that it is difficult, whenever you realize that perhaps something should be done, and you may not be able to pray, and you may not be able to find words for certain things because you wish to formulate

that you take your left hand and you see this "M", memento, it is something to remember, and then you take your right hand, that what is usually developed in one and it has become a part of your personality in your life, and that that says "Moree" it will die. And that for one moment at such a time, looking at the two hands, and you looking at it, makes a triangle, and in the realization of that - one hand and another hand and that what is your thoughts - your vision, seeing it, at such a moment, ^{the} experience which you could have as unity, to become one in that sense then, that may produce in you a wish to Work. You see you don't Work because you are flippant. You are superficial. You don't know any more, it is in the nature of Work at the present time in the ordinary world, to make things easy. Try to write up for yourself at the end of the day the degree of your laziness. How often you have postponed things that you didn't want to do and of course didn't do. The excuses that you make. All kind of rationalizations. To keep yourself a little bit more smug. I mean this in the real sense of the word. When Gurdjieff says, "Slugs" - that's what we are. You must know it, you must know it in your heart, in your bones. Not in your mind. God doesn't care about that at all. He cares about your heart. That is what he sees first. He doesn't consider your mind regardless of whatever beautiful thought you might have. Not those who say, "Lord, Lord", but those who do. And the doing is instigated by the Wish to become active and if your mind happens to be in that same sense, ^{AND} not be ~~persuaded~~ by all kinds of thoughts which prevent you from even becoming active because you are so clever in finding excuses why you should not do it. Sometimes your solar plexus and quite definitely ~~your~~ ^{YOUR} heart is the kind of a thing that could be touched by God if he wishes to consider you. But what is there to consider - just because we happen to be living on earth? You think that is reason enough? Where is the God who is really caring for us? I assure you there is none. There is at the present time a God you create. For yourself, if you wish, and you endow it with higher powers. To the extent that you

understand something about a possibility of a higher form of living, you make your God and it is quite sufficient. Because if you make it, maybe, you will follow the commandments in which ever form that comes to you as your conscience telling you what to do and what not to do and one of the first things it will say "Don't be lazy. Don't fool yourself." It also says, "Wake up". Because that is the requirement for man to be. The requirement ~~for~~ him to take the responsibility for his life and that in his living he knows how he can reach the possibility then of ~~a~~ fulfillment for himself what is needed for himself and to become really a man. I called it yesterday, harmonious - a man who really is a man - a man who can function, on whom you can depend. A man who knows ^{knows} A man who really ~~does~~ because he is Working in the vineyard of the Lord. This kind of an insight, this kind of aspiration, inspiration in his art, aspiration in his mind, the ability to do as a result, and then in the presence of that what is a higher level of being, ^{be} be able to be quiet, to relax, to be silent, to know what is there as power in silence, in simplicity, in really doing without ~~force~~, without discussing it, without appearing to be better than someone else, to allow other people to exist because they are as unconscious as you are. To know how mechanical you are ~~just as~~ others are. You see it in them, see it in yourself. To accept them because of such mechanicality. To know that they couldn't be different from whatever they are doing, and because of that you could become objective to them as well as to yourself. If you understand that, what you are you are a result of what has gone on before and therefore you act always in the same way because there is no other way out. The introduction of something new of a different kind, the creation as I say of your "I", the creation of God for you - your God - ultimately all Gods will become one. For the time being they are semi-Gods. They are never God, really, the high almighty God, The whole Theos ^{as} ~~and~~ the Greek would call it, but ~~they~~ are filled with little God's of Olympus, of course, so have we. We make them. But if they can be of help, if they can speak at the proper time, if we allow them to

speak and to speak properly to us. To that extent that we are willing to be open
 for that kind of an influence, to that extent will be try to become conscious.
 I'm going away now again for a little while. You have to work during these weeks.
 You have to show it to me. You have to send me tapes. I will listen to them. I
 will listen to your voice. I will listen to the way you speak. How you try to
 formulate. It doesn't matter if you stammer. But you have to be honest and it has
 to be the result of Work. And it must not be heavy. It ^{has to} ~~not~~ be joyful. It has to
 be ^{because it is} ~~like it was~~ an adventure. It is something like a new world that you try to
 open. It is something when you wake up in the morning and you're happy that
 somehow or other your eyes are again open and there is a day full of opportunity
 for you which you can use and you thank God. Get up a little earlier so that you
 are at the dawn and then perhaps when the sun comes up something in you starts also
 to come awake and maybe aware and maybe can continue and maybe can be with you
 during such a day as if it is ~~such~~ a light that you have appropriated because the
 sun happens to be for you on that day to be shining. You see this kind of thing
 should go in your meetings. What difference does it make who is there, provided
~~that~~ they Work? Provided they make attempts to see that they undo whatever
 their bondage is if they can and help them to undo it. If you see where they
 are knotted together, undo the knots, and sometimes cut them like ^a ~~the~~ Gordian knot
 in order to free them. If you can help a person why shouldn't you? Because you
 will be helped in trying to do it in the right way. Aliveness in your groups.
 Really coming to a group and saying, "This, I ^{tried} ~~was~~, This I was up against, this
 is an obstacle in me, this is the way my particular idiosyncrasies prevent me
 from wanting to wake up because I see I'm selfish. I'm stupid. I'm not at all
 satisfied with myself. I know what I am. Nobody can tell me where ^{do} ~~can~~ I get the
 strength to be able to do something?" ^{and} ~~^~~ The strength you will get by confessing,
 of that kind. It is not like a confession that you have to open your private
 life to everybody. Nothing like it. You just tell you have tried to wake up and
 you couldn't. And there was something in the way and why was it in the way and

who can help you to move that particular rock so that there is an opening. Somehow or other out of which the resurrection could come. And you wait until this possible ascension to heaven can actually take you with that what goes up. The realization ^{of} ~~that~~ the atmosphere of the world, that what brings you ^{at the present time} down and keeps you here, and together with that something that is not homogenous, and will have to be separated because it is of a spiritual value ~~that~~ does not belong necessarily on earth. To pray for that so that it could come to take you. So that you in yourself create ~~then~~ that what is lighter and ^{is} lighter density automatically will bring you to the realization where are the wings with which I can fly? How can I be in ordinary life, living with my head in the clouds, with my heart on the planetary level wishing, wishing, constantly wishing and really desiring that that what is my life could grow out and at the same time my feet on the ground so that I don't lose contact with ordinary life. To be in the midst of that kind of an activity and at the same time ^{to} realize that what is beyond it. That what is within one that what is always there. Always present. I call it omniscience and omnipotence. All the different things that are infinity in some form or other useless to say that infinity has no form. That ^{what} is the realization of the moment. As a thought which takes place which then affects me at the time when an emotion starts to upset me and turns me around a little bit and makes me uneasy and will not allow to make me fall asleep again and again and again that something of that kind as Anulios is within me and I recognize it and I wish to follow it if I know how. Then you will Work because then you have a wish. And Work in itself, although it is difficult that what could become clear for you to become aware of one's self walking - doing this or that - simple things - but DO IT. Don't keep on thinking about it. Do it actually. Take off ten minutes. Fifteen minutes. Be serious to do it regardless of whatever may come in the way. When you feel sleepy, you put something somewhere to know you don't wish to sleep. Look at yourself, what you are in an unconscious state at the times and sometimes because of God's favor you have a chance to see yourself as

you really are. To see perhaps how difficult it would be to remain impartial. Because you hate it. It is good to hate once in a while. One's self the way one is. And how you spend your ~~energy~~ ^{ENERGIES} and how you really are not responsible at all. And how you in that sense of the bible are a sinner against the Holy Ghost because you know. There is no question about your knowledge. Because you have been told. You know what it is to be objective. You also know that it is a requirement for man. And when you don't do it now you sin. You are under an obligation. You cannot efface it. Even if you want to. Your conscience will remain in existence for a little while. After some time, probably you will smooth it over with all kind of coatings. And after some times you won't even listen to it any more. And even if it knocks you will say it is something else. Deep down in your heart something must be stirred. You must know that it is necessary. You must know that you ought to Work. You must know that that kind of an obligation exists regardless if you take it. It exists for you. The attitude of wishing is better than no attitude at all. So that even if you cannot do, that you wish you could do with all your heart. That you wished it. Sooner or later you will be able to do it. Sometimes you must know that you cannot Work, ^{that} ~~that~~ even with the best of intentions you cannot Work because conditions of your life will not allow you. That with this you continue to have it in the back of your mind, in the back of your heart. Somewhere in you it has to be as something that remains in existence as if God is with you in it's presence - always - everywhere and always. To remember yourself. This is your task. Whenever you can and to know consciously that you cannot. Man is a strange kind of a creature, ^{CAUSE} ~~that~~ sometimes he falls and goes overboards because he thinks he has to be ~~100~~ hundred percent conscious. Stupidity. one percent. Maybe less. But what ever you do, do it honestly. Be dead serious about yourself. You have this body. You exist. For all you know, this is your chance on earth. You don't know if you reincarnate. And many times, thinking about it becomes an excuse because you will say, "If I don't Work now, I will Work later". Of course it isn't true. Moreover you don't know. And if you say it, you

won't Work later. Somehow or other that what is represented in you as a form of life will have to go again and again ~~through~~ different forms and most likely when you don't wish to Work. When you don't wish to acknowledge the sanctity of your existence. It will be a long long time before you will ever have a chance to hear about objectivity. Objectivity is a key. There is no other. The only way to get rid of one's subjectivity is to be non-subjective. There is ~~nothing~~ ^{NONE,} else. There is no other way. There is no way of your mind and no way of your heart. Sometimes agreeable as it may be, it is not going to buy you any bread. on the next level of being. You have to eat. That what you know. Digest it and put to practice that what you know. That what you know to be the truth in order to find the truth for yourself. And with the truth about yourself you will build a foundation on which you can stand. That what becomes for you your past is only in order to enable you to prepare for the future. By being at the present time awake. But you will find out. You will find out. You will have to find out. It is yours only. No one else's. No one else can even tell you. No one else can even force you to do anything. Either you wish or you don't. Again there is no in between. Half-way wisy-washy, it's no good. It doesn't help one way or the other. Either be completely evil and be unconscious and stay that way and ~~die~~ ^{die} that way. It is far better to be complete in that sense. Negatively. Instead of half way fifty-fifty. But on the other hand if you wish to BE, be all the time as much as you passibly can. Complete. In your wish in the three centers. In the activity. In becoming one. In prayer. When you wish to BE with arms outstretched. Hoping that that by means of your arms something like antennae is receiving material of a certain spiritual kind entering into your body as if then at such a time to use the little term you can tune in to that - sometimes one says the infinite - but only when you are awake. Not ~~in~~ ⁱⁿ when you're unconscious state. When you're unconscious ^{there is} static. There is absolutely no reception. When you clear it, that is when you wake up, when you

try to make attempts to be conscious then that what comes from above can enter. And then when it is there it can be digested and then again it can be given because it is a function of life that one receives and that one gives. And in that way there is balance in one's own existence. Sometimes a receiving destroys you. Sometimes the giving makes you the Phoenix rising out of the ashes of your cliches your ~~idiosyncrasies~~ ^{idiosyncrasies} and your habits. Don't hesitate to burn it. If the light that the fire will give and the heat that will be the result will enable you to build something of a more permanent value. You see all of this is Work. It is a background. This is a philosophy that belongs to it. It is something when you see it clearly that might help you at times when you have a little doubt and it might sometimes encourage you to realize how much there is in life itself and how much there should be in one's self in wanting to live one's own life. And to what extent ~~one's own~~ ^{this} responsibility could now extend to you into the deepest depths of yourself. This is what I call the Holy of the Holies. That where God could dwell if you prepare. Your fervent wish to wake up. To be quiet, at times simply to become observant of yourself. The instrument. Your body, ~~your~~ ^{your} laboratory in which your "I" could become the guiding force almost I would say the research chemist who carries on experiments with the body by putting it in certain ways and conditions by watching it carefully and trying to become objective about the results. So now you Work. All your questions, I know, all of them, are answered in what we talked about but you have to do the digesting. You have to try to recall now what did we talk about. How did we fill an hour of our time? Simply by talking and you listening and taking in and trying to digest and afterwards try ~~to~~ to remember, try to remember the tone, try to remember the level, try to remember whatever may be touched emotionally. Because if you're not you see you're not alive. Your mind does ~~not~~ ^{not} determine your liveness. Your heart will. And your heart is free. So tomorrow we go. We will be separated again little bit away, still in Berkeley, here and there, some people will go back to

New York and we will disappear. We can remember. We can probably recall how we were. To extract from this trip as much as we can. To remember what we experienced. To be able to have seen each other in different ways. And to have to learn to know a little bit more how we are. How we are ourselves under different conditions that such conditions could have become an eye-opener so that now with this experience you're a changed person and that I hope that you won't forget and that you will try to remember time and time again that you could be different because you have been that you don't have to fall back. Into your old pattern because your old pattern will make you fall asleep again and again. If you wish to wake up you must expose yourself to the possibility - I call it experimentation in one's self ^{of} the enlarging of one's world to meet different conditions and to accumulate different kind of data. To enrich your world so that you have something really - you might say - to bargain with when the difficulty comes of having to give up your life that you know the value of what you have in order to get instead something that you know is a value but that you can sacrifice enough and enough and enough of your experiences in order to gain and to build. To build something. In Heaven? In your heart? In yourself? in your Kerdjanian body? Your spiritual life? As a preparation for the building of a Soul? A vehicle for living in this life - and hereafter. To the extent that you believe in that kind of eternity. If you do, you will Work. So Good night, I'll see you soon, I hope. And Work with all the intensity you can command. All the sincerity, honesty, simplicity for yourself. Almost near the ground - keep yourself in touch with the ground. With that what is earth - your body - ^{and let} ~~that~~ that what is spiritual root - form a root system in your body so that it has strength but let it profit by the light of the real sun. Of that what could be your mind in it's purest form. But you help it to grow. And you provide the little plant of the little "I" with ^{as} ~~the~~ good conditions ^{as} ~~that~~ you can furnish. That you give ^{it} ~~that~~ kind of sunshine. That you give it porosity That you give it enough water. That also that you protect it against the wind

and the snow and that you cherish it. And that each time you go out ^{and} you
look and you see how much has it grown. And at the end of the day you measure
the growth of your "I" to see where it is and what perhaps tomorrow you could
add to the possibility of growing more. Again and again, for your sake and for
the sake of His Endlessness.
So good Night, everybody.